

Incwadi kaYoweli neBandla laMa-Adventist oSuku lweSixhenxe laseLawodikea - Inani lamaShumi amaThathu anesiXhenxe

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2026-01-29

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Ephupheni likaWilliam Miller, “isiphithiphithi” ekuqaleni, xa abantu baqalisa ukuphazamisa amatye anqabileyo, sasandulelwa kukuba uMiller aqokelele ndawonye amatye anqabileyo aze abize athi, “yizani nibone.” UKristu, njengaloo ndoda inomtshayelo wothuli, usebenzisa umtshayelo ukutshayela akhuphe inkunkuma, aqokelele amatye anqabileyo ebhokisini elikhulu ngakumbi, aze emva koko abize uMiller athi, “yiza ubone.” Xa uKristu eqalisa umsebenzi waKhe womtshayelo, igumbi alinamntu, kuba uMiller wabhala wathi “kwavuleka umnyango, kwangena indoda egumbini, baza bonke abantu balishiya; yathi yona, inomtshayelo wothuli esandleni sayo, yavula iifestile, yaqala ukutshayela uthuli nenkunkuma egumbini.”

Indoda enebrashi yothuli ingena egumbini xa bonke abantu belishiyile. Ngo-2023, indoda enebrashi yothuli yangena kwelo gumbi lingenanto, kuba intshukumo yamawaka alikhulu anamashumi amane anesine yayiphahlazekile yaza yachithachithwa. Iinyaniso ezimelwe ziiThebhile zikaHabakuki zango-2012 zazingcwatywe enkunkumeni, yaye igumbi lalingenanto. Indoda enebrashi yothuli nguYe oweza emva koYohane umBhaptizi, lowo uYohane wathi unefolokhwe yokwela, nokuba uya kuyisebenzisa loo folokhwe ukuyihlambulula ngokupheleleyo indawo yakhe yokubhulela.

Mna okunibhaptiza ngamanzi ngenjongo yokuguquka; ke yena ozayo emva kwam unamandla kunam, endingafanele nokuzithwala izihlangu zakhe; yena uya kunibhaptiza ngoMoya oyiNgcwele, nangomlilo: onecephe lokwela esandleni sakhe, yaye uya kulihlambulula ngokugqibeleleyo ibala lakhe lokubhula, abuthele ingqolowa yakhe koovimba; kodwa wona umququ uya kuwutshisa ngomlilo ongacimekiyo. Wandula ke uYesu weza evela kwelaseGalili esiya eYordan kuYohane, ukuze abhaptizwe nguye. Mateyu 3:11–13.

IGalili luphawu lwenguquko ebalulekileyo, yaye indawo eYordan apho uYesu weza khona ukuba abhaptizwe ibizwa ngokuba yiBhethabhara, yaye oko kuthetha “ukuwela ngesikhephe,” yaye iphawula indawo apho uSirayeli wakudala wawela waya kwiLizwe Lesithembiso. Xa uYesu wabhaptizwayo, ngoko ke waba nguYesu Kristu. IGalili, iYordan, iBhethabhara nokuba uYesu abe nguKristu konke kugxininisa ukuguquka kwexesha lolawulo, nto leyo ekwayiyo into emelwa ngumnyango, ngakumbi kumaFiladelfiya anikwe isitshixo somnyango ovulekayo nowuvalwayo.

Yibhalele ingelosi yebandla laseFiladelfiya uthi; Utsho lowo ungcwele, lowo uyinyaniso, lowo unesitshixo sikaDavide, lowo uvulayo kungabikho namnye uvalayo; novalayo kungabikho namnye uvulayo; Ndiyayazi imisebenzi yakho: yabona, ndibeke phambi kwakho ucango oluvulekileyo, yaye akukho namnye onokuluvala: kuba unamandla amancinane, waligcina

ilizwi lam, akalikhanyanga negama lam. ISityhilelo 3:7, 8.

Xa uKristu “wavula” “umnyango” waza “wangena egumbini,” elo gumbi “laliligumbi Lakhe,” kuba uhlambulula ngokupheleleyo “isanda Sakhe.” Ukuba sisanda Sakhe, liligumbi Lakhe.

“ECapernaum uYesu wayehlala ngamaxeshaphakathi kohambo lwaKhe lokuhamba nokubuya, yaye ke yaziwa ngokuba ‘sixeko saKhe.’ Yayiselunxwemeni loLwandle lwaseGalili, kwaye kufuphi nemida yethafa elihle laseGenesarete, ukuba yayingekho kanye phezu kwalo.” *The Desire of Ages*, 252.

Ungena egumbini laKhe ukuze aqokelele ingqolowa yaKhe nokuba aqokelele aze atshise umdiza. Utshintsho lwexesha lolawulo, olumelwa yiGalili, yiYordan, yiBhethabhara, lubhaptizo, notshintsho olusuka kuYohane lusiya kuYesu, luhambelana notshintsho olusuka kwibandla elilwayo laseLawodike lusiya kwibandla eloyisayo laseFiladelfiya. Wangena egumbini laKhe ngoJulayi ka-2023. UMiller wayewavale amehlo akhe phakathi kwesiphithiphithi sangoJulayi 18, 2020, yaye ekuzivuleni kwakhe amehlo, igumbi lalingenabantu; inyaniso yayingcwatywe phantsi kwempazamo, kwaza ke indoda yebrashi yothuli yavula iifestile yaza yaqalisa ukutshayela inkunkuma iphume.

“Isela Lakhe liphathwe sisandla Sakhe, yaye uya kulucoca ngokupheleleyo ibala Lakhe lokubhulela, aqokelele nengqolowa Yakhe esiseleni.’ Mateyu 3:12. Eli lalingelinye lamaxesha okuhlambulula. Ngamazwi enyaniso, umququ wawusahlulwa kwingqolowa. Ngenxa yokuba babengenamsebenzi kangako yaye bezilungisa ngokwabo ngokugqithileyo ukuba bamkele ukohlwaywa, bethanda ihlabathi ngokugqithileyo ukuba bamkele ubomi bokuthobeka, abaninzi bajika bemka kuYesu. Abaninzi basakwenza kwaloo nto nanamhlanje. Imphefumlo iyavavanywa namhlanje kanye njengokuba abo bafundi bavavanywa kwindlu yesikhungu eKapernaum. Xa inyaniso iziswa isondezwe entliziyweni, bayabona ukuba ubomi babo abuhambelani nentando kaThixo. Bayasibona isidingo sotshintsho olupheleleyo kubo; kodwa abavumi ukuwuthwala umsebenzi wokuzincama. Ngenxa yoko bayacaphuka xa izono zabo zityhilwa. Bemka bekhubekile, kanye njengokuba abafundi bamshiya uYesu, bekrokra besithi, ‘Linzima eli lizwi; ngubani na onokuliva?’” *The Desire of Ages*, 392.

Ngomhla wokugqibela ka-2023, ochukumisa usuku lokuqala luka-2024, iNgonyama yesizwe sakwaYuda yaqalisa ngokuthe ngcembe ukutyhila itywina lesityhilelo saYo ngokwaYo. Ngokungqinelana nenkqubo yovavanyo enamanyathelo amathathu yokutyhilwa kwetywina kuDaniyeli isahluko seshumi elinesibini, kwakufuneka ke kubekho iimvavanyo ezintathu, ezimelwe ngala mazwi athi “bahlanjululwa, benziwa mhlophe, baza bavavanywa.”

Wathi yena, Hamba indlela yakho, Daniyeli; kuba la mazwi avaliwe aza atywinwa kude kube lixesha lesiphelo. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:9, 10.

Ingelosi yokuqala imele ukuhlanjululwa, njengoko umoni ogwetyiweyo ebeka izono zakhe phezu kombingelelo entendelezweni, apho agwetyelwa ngobulungisa ngegazi.

Emva koko igazi lisiwe kwindawo engcwele, apho inkqubo yokungcwaliswa kobungcwele imelwe njengokwenziwa mhlophe ngokuhlanjwa ngegazi elivela entendelezweni. Ubulungisa bubonakaliswa khona kwabo boyisayo ngegazi nangelizwi lobungqina babo.

Bandulelwa ke ngoko, yaye ngemihla yokugqibela bafunyanwa bengcono ngokuphindwe kalishumi kunabo bonke abanye abantu abalumkileyo baseBhabhiloni. Uvavanyo lwesithathu lulapho bezukiswa khona eNdalweni eNgcwele Kakhulu baze bahlulwe kwabanye bodidi lwamadoda azibiza ngokuba alumkile. Olo vavanyo lwesithathu ngumthetho weCawa, yaye uvavanyo lokuqala lubizo lwengelosi yokuqala lokubuyela kwiziseko, kuba kwinyathelo elilandelayo itempile iyakhiwa. Elo nyathelo lilandelayo sisigidimi sokwahlula sengelosi yesibini, esilandelwa luvavanyo olugqibeleleyo lwengelosi yesithathu.

Ngo-2023, ingelosi yokuqala yafika njengoko yayenzile ngomhla we-11 ka-Agasti, 1840, xa yehla nomyalezo woSilamsi wesishwangusha sesibini. Yehla njengoko yayenzile nge-9/11, inomyalezo woSilamsi wesishwangusha sesithathu, kunye nobizo lokubuyela ezindleleni zamandulo. Iziseko zembali yamaMiller zamiselwa kwakuba umyalezo wesishwangusha sesibini uzalisekile ngomhla we-11 ka-Agasti, 1840. Ingelosi yeSityhilelo isahluko seshumi yaza yehla ngoko, ngaloo ndlela imela kwangaphambili ukuhla kwengelosi yeSityhilelo isahluko seshumi elinesibhozo nokufika kwesishwangusha sesithathu.

UJosiah Litch ngoyena mntu wembali unxulunyaniswa neziseko ezamiselwa ngomhla we-11 ka-Agasti, 1840. Igama elithi “Josiah” lithetha ukuthi “isiseko sikaThixo,” yaye ukumkani uYosiya kwimbali engcwele umele uhlaziyo lukaYosiya, olwaluquka ukufunyanwa kwesiqalekiso sikaMoses, esasingcwatywe phakathi kwenkunkuma engcwele etempileni, kanye njengoko izacholo zikaMiller zazingcwatywe egumbini.

UKumkani uYosiya wasweleka eMegido, eyiArmagedon yeSityhilelo isahluko seshumi elinesithandathu. Uhlaziyo lukaYosiya lwaluluzaliseko lwesiprofeto esamiswa ngumprofeti ongathobeliyo, xa uYarobheham wamisa izibingelelo ezibini eBheteli naseDan. Loo mprofeti ongathobeliyo wasweleka phakathi kwe-esile nengonyama. UKumkani uYosiya wayeprofetiwe kwangaphambili, ngegama lakhe, yaye uhlaziyo lwakhe lwaluyinxalenye yeso siprofeto, esasiquka ukuba ukumkani wexesha elizayo uYosiya wayeza kuyidiliza kanye loo sibingelelo apho umprofeti ongathobeliyo wajongana khona nokumkani ongendawo uYarobheham.

UYosiya uthetha isiseko sikaThixo, yaye ukumkani uYosiya wazalisekisa isiprofeto esanikwa malunga neminyaka engama-340 ngaphambi kolawulo lwakhe. Wakhokela imvuselelo nohlaziyo olwathi ekugqibeleni lwafika esibingelelweni apho umprofeti waseYuda wajamelana khona nokumkani uYerobheham. Akufika apho, uYosiya wasidiliza isibingelelo, njengoko isiprofeto sasitshilo ukuba uya kwenza. Ezo zibingelelo zimbini zikaYerobheham zaziyimifuziselo yobuxoki eyayenzelwe ngabom ukulinganisa itempile yaseYerusalem, kwade kwafikelela ekubeni uYerobheham amisele nemihla yemibhiyozo yobuxoki. Ngokwenza oko, wayesenza nje oko uAron wakwenzayo ngethole legolide. Uvukelo lukaAron lwalusesisikweni sembali engcwele yakwaSirayeli wamandulo. Lwenzeka ngexesha uMoses wayesamkela uMthetho, osisiseko sorhulumente kaThixo.

Uvukelo luka-Aron lwaluluvukelo olusisiseko, yaye lwaphindwa xa uYerobheham waseka izizwe ezilishumi ezisemantla njengoSirayeli. UMoses wamkhalimela uAron, yaye uMoses nguye ialfa, okanye isiseko ngokunxulumene noKristu, iomega. UAron noMoses bamele iindidi ezimbini kolu vukelo olusisiseko, yaye udidi lwesithathu ngamaqhawe awema noMoses—amaLevi. UKumkani uYerobheham nomprofeti ovela kwaYuda ngabo iindidi ezimbini kuvukelo olusisiseko lobukumkani basemantla, yaye kwakhona amaLevi ngawona maqhawe.

Ekubeni uvukelo olusisiseko lukaYerobhowam, umprofeti ovela kwaYuda uyamohlwaya aze aprofete ngokumkani oya kubizwa ngokuba “sisiseko sikaThixo”—uYosiya. Ukuzaliseka kolo hlaziyo lwaxelwa kwangaphambili kwabandakanya ukuba, xa uYosiya waqalisa imvuselelo nohlaziyo lwakhe, kwafunyanwa isiqalekiso sikaMoses, yaye ukufundwa kwamazwi angcwele kaMoses kwanika amandla imvuselelo nohlaziyo olwalusele luqalile. UYosiya, ngokucacileyo engumqondiso wesiprofeto, umele imvuselelo nohlaziyo olunikwa amandla xa kufunyanwa isiprofeto esivela kwimibhalo kaMoses.

Imvukelo esisiseko ebalini lokumkani uYerobhowam imelwe ngukumkani wakwaSirayeli, kwanangu mprofeti waseYuda owayethunywe nesibhengezo sobuthixo esichasene nemvukelo esisiseko kaYerobhowam, kwanemiyalelo eyanikwa loo mprofeti echaza ukuba yeyiphi indlela amele ayiphephe xa ebuyela kwaYuda. Umprofeti waseYuda uyasikhaba isicelo sikaYerobhowam sokuba ahlale, kodwa emva koko uyasamkela isimemo somprofeti oxokayo waseBheteli, ngaloo ndlela etywina isiphelo sakhe. Umprofeti ongathobeliyo wayeza kufa phakathi kwe-esile nengonyama, aze emva koko angcwatywe engcwabeni lomprofeti oxokayo.

Ngomhla we-11 Agasti 1840, kwazaliseka isiprofeto sosizi lwesibini, zaza iziseko zobu-Adventism zabekwa. UJosiah Litch wasibeka esi siprofeto ngo-1838, waza ke kwiintsuku ezilishumi ngaphambi komhla we-11 Agasti 1840 walungisa ngocoselelo izibalo zakhe, waza waqikelela umhla we-11 Agasti 1840 njengomhla wokuphela kobungangamsha bama-Ottoman, ngokuzaliseka kwesiprofeto sobuSilamsi sosizi lwesibini.

UKumkani uYosiya ufanekisela uvuselelo lokugqibela nohlaziyo, kuba wonke umprofeti uthetha ngokucace ngakumbi ngemihla yokugqibela, kunangayo nayiphi na imihla eyandulelayo. UKumkani uYosiya ufanekisela uvuselelo lokugqibela nohlaziyo, yaye olo hlaziyo lubekiwe eBhayibhileni ngesiprofeto. Incwadi kaYoweli ichaza uvuselelo lokugqibela nohlaziyo olwenzeka phakathi kwabo baya kuba likhulu elinamashumi amane anesine amawaka. Uvuselelo lukaYosiya lwaba ngamanyathelo amabini; lwaqalisa, kwandula ke kwatyhilwa isiprofeto esongeze amandla emsebenzini. La manyathelo mabini yimvula yokuqala neyokugqibela, njengoko kubekiwe encwadini kaYoweli, kwaza kwazaliseka encwadini yeZenzo, kwaza kwaphinda kwazaliseka kwimbali yamaMillerite.

Kwiimvukelo ezisiseko zika-Aron, zikaKumkani uYerobhoham noka mprofeti waseYuda ukuya kuKumkani uYosiya, yaye ke ukusuka apho ukuya kuYosiya Litch, kuchongwe umgca wobungqina ngokuphathelele uvavanyo olusisiseko. Uvavanyo olusisiseko luvavanyo lokuqala, olulandelwa luvavanyo lwetempile xa kubekwa ilitye lentloko. Emva koko kufika uvavanyo lwesithathu, uvavanyo lwe-litmus.

Ukusukela kwithole legolide, kuse kwizibingelelo zikaYarobheham eBheteli naseDan, kuse kukumkani uYosiya, kuse kuJosiah Litch, kubonakaliswa uthotho lweenyawo zesiprofeto ezikhokelela kuvavanyo olusisiseko lwe-9/11. Xa izakhiwo ezikhulu zaseNew York zawayo nge-9/11, isiprofeto sesishwangusha sesithathu sachonga uvavanyo olwalubizela ekubuyeleni kwiindlela zakudala ezisisiseko, kuba ukufana kuka-Agasti 11, 1840 ne-9/11 kwakunokubonwa nguye nawuphi na umAdventist woSuku lweSixhenxe waseLawodike owakhetha ukubona. Ukubandakanyeka kwe-Al Qaeda kwi-9/11 kudla ngokubuzwa kule mihla yeengcinga zeyelenqe ezihlala ziyinyaniso ngokubanzi, kodwa i-Al Qaeda lithetha ukuthi “isiseko,” yaye baqalisa njengombutho unyaka omnye ngaphambi kwexesha lesiphelo ngo-1989, enyanisweni ngomhla we-11 ka-Agasti 1988.

Ukuba ezi nkukacha zingokuphathelele umqondiso wesiprofeto weziseko aziqatshelwa, kulahleka lukhulu. Nge-9/11 iziseko zabekwa kwinyathelo lokuqala. Kwinyathelo lesibini itempile igqitywa njengoko kubekwa ilitye lembombo elingasentla. Kwinyathelo lesithathu kukho ucango oluvaliweyo lomthetho weCawa. Ukususela nge-9/11 kuse kuma kumthetho weCawa, umyalezo ubhekiswe ikakhulu kuma-Adventist oSuku lweSixhenxe aseLawodike, kuba umgwebo uqala endlwini kaThixo, yaye uphela ngendlu kaThixo kumthetho weCawa. Apho nangelo xesha ubu-Adventist boSuku lweSixhenxe baseLawodike buyadlulwa; njengoko kwadlulwa amaProtestanti kwimbali yamaMillerite, namaYuda kwimbali kaKristu, kwananjengabo bafa kwisithuba seminyaka engaphezu kwamashumi amane kwimbali kaMoses.

Ishwangusha lesithathu lika-9/11 lafuziselwa yishwangusha lesibini lomhla we-11 Agasti 1840, yaye kuloo nqanaba omabini la manqaku endlela amelwe yidonki, uphawu lokuqala lobuSilamsi kwisiprofeto seBhayibhile. Umthetho weCawa ngumqondiso werhamncwa, yaye elo rhamncwa lihlala limelwe njengengonyama, ngaloo ndlela lixelisa ngobuxoki iNgonyama yesizwe sakwaYuda. Umthetho weCawa yingonyama, yaye umprofeti ongathobeliyo wakwaYuda wafa phakathi kwendonki nengonyama, wangcwatywa engcwabeni elinye nomprofeti oxokayo waseBheteli. Wafa kwixesha lesiprofeto elisusela ku-9/11 lisiya kumthetho weCawa, elilixesha lesiprofeto elisusela kwidonki lisiya kwingonyama. Elo xesha lovavanyo lingcwaba lomprofeti oxokayo waseBheteli, lowo wangcwabisa umprofeti ongathobeliyo wakwaYuda kwelakhe kanye ingcwaba.

Ubukumkani bukaYerobhoham, obubonakaliswa njengobokuxelisa ubukumkani bakwaYuda, apho kukhoyo iYerusalem netempile, babemela amaProtestanti embali yamaMillerite, awayengasekho engabantu bakaThixo. Alahlekelwa sisazisi sawo somnqophiso phakathi kuka-11 Agasti 1840 nocango oluvaliweyo luka-22 Oktobha 1844. Loo mbali ihambelana no-9/11 kuse emthethweni weCawa, yaye ngenxa yesi sizathu umprofeti wakwaYuda ongathobeliyo ungcwatyelwa engcwabeni elinye kunye namaProtestanti awawileyo, awayemelwe ngumprofeti oxokayo waseBheteli.

Ngokubanzi, ukumkani uYosiya wayengukumkani olungileyo, kodwa wafela eMegido, nto leyo esisicelo esicacileyo nesithe ngqo kuArmagedon. Waphambuka ngokwala umyalezo wesilumkiso kaNeko. UNeko, ukumkani waseYiputa, yaye ngenxa yoko engukumkani wasezantsi, wayesendleleni yokuyokulwa neBhabhiloni, ukumkani wasemantla. UYosiya umele amaYuda

afela eArmagedon, ngenxa yokuba awala umyalezo wesilumkiso wemfazwe yokumkani wasemazantsi nokumkani wasemantla kuDaniyeli 11:40–45. Loo myalezo waba sisiseko nge-9/11.

Uvavanyo lokuqala lulusibizo sengelosi yokuqala sokubuyela kwiziseko.

Uvavanyo lwesibini sisibizo sengelosi yesibini sokwahlukana nokugqibezela itempile.

Uvavanyo lwesithathu luvavanyo lwephepha elijikayo lwengelosi yesithathu lwetywina okanye lophawu.

Uvavanyo lokuqala luvavanyo olusezisekelweni, yaye ngowama-2024 malunga nesiqingatha sabo babebandakanyeka kwiintlanganiso zeSabatha ze-Zoom bahamba ngenxa yengxoxo enye kuphela yemfundiso emelwe kwitshathi ka-1843. Loo ngxoxo yayiphathelele umqondiso omisela umbono wabantu bakaThixo ngemihla yokugqibela. Impikiswano yamaMillerite yayinamaProtestanti esithi uAntiochus Epiphanes, okanye i-Islam, yayiligunya eliziphakamisayo, lize liwe, ukuze limisele umbono okwivesi yeshumi elinesine kaDaniyeli ishumi elinanye.

Ngaloo maxesha kuya kusuk' abaninzi bamelane nokumkani wasezantsi; kwanabaphangi babantu bakowenu baya kuzinyusa ukuze balimisele umbono; kodwa baya kuwa. Daniyeli 11:14.

Ngaba ubuSilamsi okanye uAntiochus Epiphanes babengabaphangi babantu bakho, okanye yayiyiRoma, njengoko uMiller wabonisa. UMiller wayeqondile ukuba amagunya atshabalalisayo obuqaba nobupopu ayengawo omabini loo mandla aziphakamisayo, awawayo, kwanokuba ayengabaphangi babantu bakaThixo. Le ngxoxo imelwe kwitshathi “eyayalelwe sisandla sikaThixo, yaye ayifanele ukuguqulwa,” yaye yeyona mbonakaliso yodwa nakweyiphi na yeetafile zikaHabakuki echonga isiganeko esasingenasalathiso sithe ngqo eLizwini lesiprofeto. Isalathiso esikwitshathi sasenzelwe ukuqaqambisa loo ngxoxo esisiseko njengomfuziselo wamandla ahlula eLizwi likaThixo lesiprofeto.

Ngo-2024, phantse isiqingatha seqela le-Zoom lemka ngenxa yokuqonda okungelulo kokuba yi-United States emisa umbono, ingenguye iRoma, njengoko amaMillerite ayikhusela kakuhle kakhulu le ngcamango.

Ukuhlambulula okwaqalayo ngo-2023, kwaqala xa uKristu wangena egumbini necephe lakhe lokwela, yaye elo cephe lokwela lingamazwi akhe enyaniso. Xa wangena egumbini lakhe, lalingenabantu, ngoko waphakamisa ilizwi entlango ukuba lilungise indlela yeNkosi. Elo lizwi laliselokulungiselela indlela yoMthunywa woMnqophiso ukuba afike ngesiquphe etempileni yakhe; itempile yakhe yabo baliwaka elinamakhulu alikhulu anamashumi amane anesine.

Kwandula ngoko ngo-2024, uvavanyo lokuqala, uvavanyo lweziseko, uvavanyo lokuba ngubani omisa umbono—loo mbono utywina intsalela. Umbono wangaphakathi otywina intsalela ngumbono kaKristu kwisahluko seshumi, yaye umbono wangaphandle ngumbono omiselwa ngumchasi-kristu, kwaye umchasi-kristu yiRoma. Umbono wangaphakathi kaKristu nombono wangaphandle womchasi-kristu. Ukutywinwa kukuzinziswa enyanisweni, ngokwasemoyeni nangokwengqiqo; yaye umbono wangaphakathi wesahluko seshumi ngowasemoyeni, yaye

umbono wangaphandle wesahluko seshumi elinanye ngowengqiqo. Ukuqonda namava ahambelanayo ayo yomibini le mibono zezona mqathango zifunekayo kuye nabani na oza kutywinwa, njengoko uDaniyeli wayemele kwindinyana yokuqala kaDaniyeli isahluko seshumi.

Ngomnyaka wesithathu kaKoreshi ukumkani wasePersi kwatyhilelwa into kuDaniyeli, ogama lakhe lalibizwa ngokuba nguBheletesatsare; kwaye loo nto yayiyinyaniso, kodwa ixesha elimisiweyo laliyelide; wayiqonda loo nto, wayenokuqonda umbono. Daniyeli 10:1.

Uvavanyo lwe-alpha lweziseko lwalungaphezu kwevesi yeshumi elinesine kaDaniyeli ishumi elinanye, yaye lwalulunxulunyaniswa novavanyo olufanayo olusisiseko lwamaMillerite; yaye oluvavanyo lwaluyimpikiswano ekuphela kwayo kwimbali yamaMillerite emelwe etafileni umgcini kaHabakuki awayalelwa ukuba ayibhale aze ayenze icace. Uvavanyo olusisiseko luka-2024, yayikukuhla kwengelosi yokuqala, njengoko kumelwe nguAgasti 11, 1840, 1888, no-9/11.

Loo ngelosi yehla kananjalo njengoMikayeli, kuba uMikayeli nguye owavusa uMoses, owathi kunye noEliya bavuswa ngomhla wokugqibela ka-2023. Oko kuvuswa kumelwa nguHezekile njengokuzalisekiswa ngesiprofeto semimoya emine, leyo uDade White ayibiza ngokuba lihashe elinomsindo elithintelweyo, eliyiSilamsi sika-11 Agasti 1840 nese-9/11. Uvavanyo lwe-alpha lwaluluvavanyo olusisiseko lombono wangaphandle. Uvavanyo lwe-omega lwalunokuba ngumbono wangaphakathi wesigqubuthelo sokugqibela.

Kutheni kuya kubakho i-alpha ne-omega eziza kulandelwa luvavanyo lwesithathu? Lo ngowona mba kanye ndiwuchongayo. Umbono wovavanyo lwangaphandle lwe-alpha ka-2024, ngowokuqala kwezi vavanyo zintathu. Olo vavanyo lususiseko kufuneka luphuyezwe ukuze umntu abandakanyeke kuvavanyo lwe-omega oluyintloko. Ezo vavanyo zimbini zinobume obahlukileyo bobuprofeti kunovavanyo lwesithathu. Uvavanyo lwesithathu luyisivavanyo esicacisa ngokungathandabuzekiyo ukuba ingaba lowo uvavanyiweyo uye wadlula ngokwenene na kula manyathelo mabini angaphambili.

Uvavanyo lokuqala lususiseko, yaye uvavanyo lwesibini luyitempile egqityiweyo. Isiseko setempile sabekwa ngexesha lembali yommiselo wokuqala wokuphuma eBhabheli. Kwimbali yommiselo wesibini itempile yagqitywa. Ummiselo wesithathu wawahlukile, kuba kuloo mmiselo ubukhosi besizwe sakwaYuda babuyiselwa, bubanika igunya lokutshutshisa izigqitho zoluntu nezenkolo. Umgwebo ubuyiselwa kummiselo wesithathu. Ngowama-2024, uvavanyo lwe-alpha olusisiseko lwabahlula abo babekwigumbi eliphantse lingenanto lwendoda yebrashi yodaka.

Uvavanyo lwe-omega kulapho itempile igqitywa khona, njengoko kumelwe kukubekwa kwelitye eliyintloko. Ukugqitywa kwetempile libandla elinoloyiso, elimiswa xa ukhula lususwa. Ukugqitywa kwetempile ephupheni likaMiller kwakulapho amatye anqabileyo aphoswa kwakhona kwisikhongozeli esikhulu “ngaphandle kwazo naziphi na iinzame ezibonakalayo zaloo ndoda eyawaphosayo ngaphakathi.” Emva kokuba uMiller echonge indoda enebhrashi yokususa uthuli iphosa amatye anqabileyo kwisikhongozeli esikhulu, ugqibezela ubungqina bakhe ngamazwi athi, “Ndadanduluka ngenxa yovuyo olukhulu, yaye oko kudanduluka kwandivusa.”

Qaphelani ukuba isikhalo esikhulu sikaMiller esivusayo, sanikwa amandla “luvuyo.” Uvuyo luluphawu lwabo bakuYoweli abanayo “iwayini entsha,” yaye “ihlazo” liphezu kwabo baseli bewayini abanye abaye banqunyulwa kwiwayini entsha. Isikhalo Sasezinzulwini Zobusuku esivusa uMiller, silandela emva kokuba indoda yebhrashi yothuli iphose amatye anqabileyo ebhokisini enkulu ngakumbi. Ibhokisi enkulu ngakumbi izele ngamatye anqabileyo athe ahlulwe kubutyobo aza aphoswa ebhokisini, engumfuziselo ngaxeshanye wetempile yamakhulu alikhulu anamashumi amane anesine amawaka, nesigidimi seSikhalo Sasezinzulwini Zobusuku. Itempile igqitywa kummiselo wesibini, okanye kwingelosi yesibini, okanye kuvavanyo lwesibini nolwe-omega. Ephupheni likaMiller, uvavanyo lwe-omega lumelwe xa iifestile zezulu zivulwa.

Ndaza ndasiva ngathi lilizwi lesihlwele esikhulu, nangokungathi lilizwi lamanzi amaninzi, nangokungathi lilizwi leendudumo ezinamandla, lisithi, Halleluya; kuba iNkosi uThixo uSomandla uyalawula. Masivuye, sibe nemihlali, size simnike uzuko; kuba ufikile umtshato weMvana, nomkayo uzilungisile. Kwaye wanikwa ukuba embathe ilinen entle, ecocekileyo, emhlophe; kuba ilinen entle bubungisa babangcwele. Waza wathi kum, Bhala, Banoyolo abo babizelwe kwisidlo somtshato weMvana. Waza wathi kum, Ngamazwi ayinyaniso kaThixo la. ISityhilelo 19:6–9.

Ngomhla wama-22 kuOktobha 1844, “ukuza kukaKristu okune” kwazaliseka, yaye ngasinye kwezo kuza zine sizaliseka ngokugqibeleleyo ngakumbi kumthetho weCawa oza kungekudala. Weza njengoMthunywa woMnqophiso, ukuzalisekisa ukuhlanjululwa nokucocwa kwabaLevi okukuMalaki isahluko sesithathu. Weza kwamkela ubukumkani, ukuzalisekisa uDaniyeli 7:13. Weza kuhlambulula ingcwele, ukuzalisekisa uDaniyeli 8:14, yaye kwangaxeshanye weza emtshatweni. Umtshato wenzeka xa umtshakazi ezilungisile.

“Xa isiqhamo sivuthiwe, kwaoko ufaka irhengqa, ngokuba ukuvuna kufikile.’ UKristu ulinde ngomnqweno onzulu ukubonakaliswa kwaKhe ebandleni laKhe. Xa isimilo sikaKristu siya kuba siveliswe ngokugqibeleleyo ebantwini baKhe, ngoko ke uya kuza ebanganga njengebaKhe.” Christ’s Object Lessons, 69.

Ngokokhuthazo oluphefumlelweyo, “ihlabathi linokulumkiswa kuphela” ngokuba “libone amadoda nabafazi” benetywina likaThixo ngexesha lobunzima bomthetho weCawa.

“Umsebenzi woMoya oyiNgcwele kukweyisa ihlabathi ngesono, nangobulungisa nangomgwebo. Ihlabathi linokulumkiswa kuphela ngokubona abo bakhohlwayo enyanisweni bengcwaliswa ngenyaniso, besenza ngokwemigaqo ephakamileyo nengcwele, bebonakalisa, ngengqiqo ephakamileyo nenobungangamsha, umgca wokwahlula phakathi kwabo bagcina imithetho kaThixo, nabo bayinyathela ngeenyawo zabo. Ukungcwaliswa koMoya kuphawula umahluko phakathi kwabo banetywina likaThixo, nabo bagcina usuku lokuphumla olungelolwenene. Xa uvavanyo lufika, kuya kubonakaliswa ngokucacileyo ukuba yintoni uphawu lwerhamncwa. Kukugcina iCawa. Abo bathi, emva kokuva inyaniso, baqhubeke besithabatha esi suku njengelingcwele, bathwala umtyikityo womntu wesono, owacinga ukutshintsha amaxesha nemithetho.” Bible Training School, Disemba 1, 1903.

Xa umtshakazi ezilungiselela, isivuno sifike. Isivuno siqala ngokuqokelelwa ndawonye komnikelo wengqolowa weziqhamo zokuqala, ophakanyiswa njengomnqophiso womnikelo

wokutshangathangiswa. Kuqala kuqokelelwa iziqhamo zokuqala, ezingamakhulu alikhulu anamashumi amane anesine amawaka encwadini yeSityhilelo, kuze ke kulandele omnye umhlambi, onguloo mhlambi mkhulu. Umnqophiso ngumkhosi wakhe onamandla, yaye umkhosi wakhe onamandla wembethe ilinen emhlophe ecocekileyo. Emtshatweni, itempile yala makhulu alikhulu anamashumi amane anesine amawaka igqitywa kwangaphambili kunomgwebo womthetho weCawa, yaye loo tempile ayisiyiyo kuphela ibhokisi enkulu kaMiller, kodwa ikwayiyo nebandla eloyisileyo elinazo zonke iziphosho, kuquka nomoya wesiprofeto.

Ndawa ezinyaweni zakhe ukuze ndimnqule. Wathi ke kum, Khangela, musa ukuyenza loo nto; ndingumkhonzi kunye nawe, ndingowabazalwana bakho abanobungqina bukaYesu; nqula uThixo; kuba ubungqina bukaYesu ngumoya wesiprofeto. ISityhilelo 19:10.

Ikhulu elinamashumi alikhulu anamashumi amane anesine amawaka ngabo abo banobungqina bukaYesu, yaye ubungqina bukaYesu bubekwe “umgca phezu komgca” kuzo zombini iBhayibhile nakuMoya wesiProfeto. Xa intshukumo yaseLawodike yekhulu elinamashumi alikhulu anamashumi amane anesine amawaka iguquka ibe yintshukumo yaseFiladelfiya yekhulu elinamashumi alikhulu anamashumi amane anesine amawaka, bonke baya kusebenzisa indlela yomgca phezu komgca ekunikezeleni ubungqina babo. Obo bungqina yindibaniselwano yegazi eliNgcwele nobungqina bomntu.

Bamoyisa ngenxa yegazi leMvana, nangenxa yelizwi lobungqina babo; yaye abazithandanga izibomi zabo kwada kwasekufeni. ISityhilelo 12:11.

Ubungqina boluntu obudityaniswe negazi loBuThixo bubungqina bukaMoses neMvana. UMoses wayeluluntu, i-alpha kwigazi lobuThixo beMvana eyi-omega. Zonke iziphosho ziyabuyiselwa kwakamsinya nje ukuba umtshakazi azilungiselele, aze, njengomkhosi onamandla owambethe ilinen emhlophe, athabathe indawo yakhe njengomfuziselo womkhosi weNkosi oqhubela phambili. Olo hambo lomkhosi wedabi luqala xa umtshakazi elungisiwe waza wambathiswa okumhlophe, nto leyo elixesha iifestile zezulu zivulwa ngalo, njengoko kwakunjalo ephupheni likaMiller.

Ndabona izulu livulekile, nanko ke ihashe elimhlophe; yaye lowo wayehleli phezu kwalo wayebizwa ngokuba nguThembekileyo noYinyaniso, yaye ngobulungisa uyagweba, enze imfazwe. Amehlo akhe ayenjengedangatye lomlilo, yaye entlokweni yakhe kwakukho izithsaba ezininzi; yaye wayenegama elibhaliweyo, ekungekho namnye owalaziyo, ingenguye yena ngokwakhe. Yaye wayembethe isambatho esintswelwe egazini; yaye igama lakhe kuthiwa liLizwi likaThixo. Yaye imikhosi eyayisezulwini yayimlandela ikhwele amahashe amhlophe, yambethe ilinen entle, imhlophe, icocekile. Yaye emlonyeni wakhe kuphuma ikrele elibukhali, ukuze ngalo azibethe iintlanga; yaye uya kuzilawula ngentonga yentsimbi; yaye uyawunyathela umdiliya wesixovulelo soburhalarhume nengqumbo kaThixo uSomandla. Yaye esambathweni sakhe nasehangeni lakhe unegama elibhaliweyo elithi, UKUMKANI WOOKUMKANI, NENKOSI YEENKOSI. ISityhilelo 19:11–16.

Xa indoda enebrashi yothuli ingena kwigumbi elingenanto ize ivule iifestile, iqokelela amatye anqabileyo iwahlisele kwibhokisi enkulu ye-omega. UJames White wayeya kuwachaza loo matye anqabileyo njengabantu bakaThixo, kodwa uWilliam Miller wayeya kukuxelela ukuba imiqondiso

inentsingiselo engaphezu kwenye, yaye amatye anqabileyo awamele nje kuphela iinyaniso ezisisiseko ezithe saa, kodwa kwanala matye anqabileyo athe saa asesithsabeni esiphakanyisiweyo, esimele ubukumkani bobuqaqawuli bukaKristu.

Yaye ke uYehova uThixo wabo uya kubasindisa ngaloo mini njengomhlambi wabantu bakhe; kuba baya kuba njengamatye esithsaba, aphakanyiswe njengomqondiso wokuphawula phezu kwelizwe lakhe. Zekariya 9:16.

I-omega novavanyo lwesibini emva kovavanyo olusisiseko lwe-alpha lweRoma oluseka umbono, luvavanyo lokugqibela olungumqhele, i-omega. Lulugqibo lovavanyo lwetempile, olwandulela uvavanyo lwesithathu lokwahlula enyanisweni lomgwebo. Olu vavanyo luhlambulula iindidi ezimbini zabakhonzi, luzahlula omnye komnye, lwahlule izilumko neziyatha ngokusekelwe kwioli, eyiyo umyalezo, okanye njengoko uDade White wakubonisa kwingcaciso yakhe ngesinagoge yaseKapernahum—“amazwi enyaniso.”

IKapernahum yindawo apho, kuYohane 6:66, uYesu walahlekelwa lelona nani likhulu labafundi ngexesha elinye, yaye abo bafundi abazange baphinde babuye. Njengelona vavanyo likhulu lobufundi ngexesha likaKristu, iKapernahum ngumqondiso wovavanyo lwe-omega lobufundi ngexesha likaKristu, oluthi lona lube ngumfuziselo wovavanyo lwe-omega lobufundi kwinkqubo yovavanyo enamanyathelo amathathu eyaqala ngowama-2023. EKapernahum, olo vavanyo lwamelwa siSonka saseZulwini, yaye lwabonakalisa ukusilela kwamaYuda kumxholo wokungakwazi kwawo ukuqonda isiprofeto, ngenxa yokungavumi kwawo ukwamkela ukuba xa uYesu wayethetha ngezinto zendalo, oko kwakufanele kuqondwe ngokusetyenziswa kokomoya.

Siya kuqhubeka ngezi zinto kwinqaku elilandelayo.

“Intetho kaKristu esinagogeni engesonka sobomi yaba yindawo yokujika kwimbali kaYudas. Weva amazwi athi, ‘Ngaphandle kokuba nidle inyama yoNyana womntu, nisele negazi laKhe, aninabo ubomi kuni.’ Yohane 6:53. Wabona ukuba uKristu wayenikela okulungileyo kokomoya kunokokwasemhlabeni. Wazibona engumboni-kude, waza wacinga ukuba uyabona ukuba uYesu akayi kuba nambeko, kwanokuba akanakubanika abalandeli baKhe nasiphi na isikhundla esiphezulu. Wazimisela ukuba angazibopheleli kuKristu ngokusondeleyo kangako de angabi nako ukurhoxa. Wayeza kuqaphela. Waqaphela ke.”

“Ukususela ngelo xesha wavakalisa amathandabuzo awadida abafundi. ...” *The Desire of Ages*, 719.

Uvavanyo Lokuqala

“Ukumjonga uYesu awamjonga ngako uYuda ozingcayo kwamqinisekisa ukuba iNkosi yayingenile yatyhila uhanahaniso lwakhe, yaza yafunda isimilo sakhe esisezantsi, esidelelekileyo. Oku kwakukukhalima okuthe ngqo ngakumbi kunoko uYuda wayekhe wakufumana ngaphambili. Wacatshukiswa koko, yaye ngaloo ndlela kwavuleka umnyango awathi ngawo uSathana wangena ukuze alawule iingcinga zakhe. Endaweni yokuguquka, waceba ukuziphindezela. Ehlatywe lulwazi lwesono sakhe, yaye ecatshekiswe wada waphambana kuba ityala lakhe lalaziwa, wasuka etafileni, waya ebhotweni lombingeleli

omkhulu, apho wafumana ibhunga lihlanganisene. Wayezaliswe ngumoya kaSathana, yaye wenza njengomntu ophulukene nengqondo. Umvuzo owathembiswayo ngokungcatsha iNkosi yakhe wawungamaqhekeza esilivere angamashumi amathathu; yaye ngemali engaphantsi kakhulu kunexabiso lebhokisi yesiqholo, wayithengisa uMsindisi.”

“Emoyeni nasekwenzeni abaninzi bafana noYudas. Lo gama kuthe cwaka ngokuphathelele ichaphaza lesibetho esisesimilweni sabo, akubonakali butshaba buvulekileyo; kodwa xa bekhaliyelwa, ubukrakra buzalisa iintliziyi zabo.” Youth Instructor, Julayi 12, 1900.

Uvavanyo Lwesibini

“Phambi kwePasika uYuda wayesele edibene okwesibini nababingeleli nababhali, aza wawugqiba umnqophiso wokunikela uYesu ezandleni zabo.... UYuda ngoko wayekhutyekisiwe sisenzo sikaKristu sokuhlamba iinyawo zabafundi baKhe. Ukuba uYesu wayenokuzithoba ngolo hlobo, wacinga, wayengenakuba ngukumkani wakwaSirayeli. Lonke ithemba lodumo lwehlabathi ebukumkanini basemhlabeni lwatshatyalaliswa. UYuda wayesanelisekile kukuba kwakungekho nto inokuzuzwa ngokulandela uKristu. Emva kokumbona ezehlisa, njengoko yena wayecinga, waqiniswa enjongweni yakhe yokumkhanyela, aze avume ukuba yena ngokwakhe ukhohlisiwe. Wayelawulwa lidemon, waza wagqiba ekubeni awugqibe umsebenzi awayevumelene ukuwenza wokungcatsha iNkosi yakhe.” The Desire of Ages, 645.

Isigqibo Sokugqibela

Emangalisiwe yaye edidekile ngenxa yokutyhilwa kwenjongo yakhe, uYuda waphakama ngokukhawuleza ukuze aphume egumbini. “Waza uYesu wathi kuye, Okwenzayo kwenze ngokukhawuleza.... Yena ke, akuba esamkele isiqwenga, waphuma kwaoko; kwaye kwakubusuku.” Kwakubusuku kumngcatshi xa wayesuka kuKristu engena ebumnyameni bangaphandle.

“Kude kwathatyathwa eli nyathelo, uYudas wayengekagqithi ngaphaya kokuba nokwenzeka kokuguquka. Kodwa ekumkeni kwakhe ebusweni beNkosi yakhe nabasebenzi abangabafundi kunye naye, isigqibo sokugqibela sasisele sithathiwe. Wayewugqithile umda wokwahlula.”

“Yayimangalisa umonde omkhulu kaYesu ekusebenzisaneni Kwakhe nalo mphefumlo ulingwayo. Akukho nto eyayinokwenziwa ukusindisa uYudas eyashiywa ingenziwanga. Emva kokuba evumelene kabini ukungcatsha iNkosi yakhe, uYesu wasamnika ithuba lokuguquka. Ngokufunda injongo efihlakeleyo yentliziyi yomngcatshi, uKristu wanika uYudas ubungqina bokugqibela, obuqinisekiso, bobuThixo Bakhe. Oku kwakulubizo lokugqibela lokuguquka kulo mfundi wobuxoki. Akukho sicelo intliziyi kaKristu, engokaThixo nengobuntu, eyayinokusenza esagcinwayo. Amaza encebisa, ebuyiselwe umva likratshi elinenkani, abuyela ngomkhukula onamandla ngakumbi wothando oloyisayo. Kodwa nangona emangalisiwe yaye esoyikisiwe kukubhaqwa kwetyala lakhe, uYudas waqinisa kuphela ngakumbi isigqibo sakhe. Esidlangalaleni sesidlo esingcwele waphuma waya kugqibezela umsebenzi wokungcatsha.”

“Ekubhengezeni intlekele kuYuda, uKristu wayenenjongo yenceba ngakuye abafundi Bakhe. Ngaloo ndlela Wabanika ubungqina obupheleleyo nobuphezulu bobuMesiya Bakhe. Wathi,

‘Ndiyanixelela ngoku, ingekenzeki, ukuze kuthi, yakuba yenzekile, nikholwe ukuba NDINGUYE.’ Ukuba uYesu wayethe wathula, ngokungathi akazi oko kwakuzakuMehlela, abafundi babenokucinga ukuba iNkosi yabo yayingenaso isazela sangaphambili sobuthixo, nokuba Yabanjwa ingalindelanga yaza yanikelwa ezandleni zesihlwele esibulalayo. Kunyaka ongaphambili, uYesu wayebaxelele abafundi ukuba Wayekhetha abalishumi elinababini, nokuba omnye kubo wayengumtyholi. Ngoku amazwi Akhe kuYuda, ebonisa ukuba ukungcatsha kwakhe kwakusaziwa ngokupheleleyo yiNkosi yakhe, ayeya kuqinisa ukholo lwabalandeli bokwenyaniso bakaKristu ngexesha lokuthotywa Kwakhe. Yaye xa uYuda wayeza kufika esiphelweni sakhe esoyikekayo, babeza kuyikhumbula intlekele awayeyibhengeze uYesu phezu komngcatshi.” *The Desire of Ages*, 653–655.